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AN
ESSAY
ON THE
EDUCATION

Of a Young

BRITISH NOBLEMAN,
after he leaves the Schools.

To which are added,

Some OBSERVATIONS on the
Office of an AMBASSADOR.

*Quod si præcipitem rapit Ambitio, atque Libido,
Si frangis virgas sociorum in sanguine, si te
Delectant hebetes lassæ lixtore securæ:
Incipit ipsorum contra te stare parentum
Nobilitas, claræque facem præferre pudendis.
Omne animi vitium tanto conspectius in se
Crimen habet, quanto major, qui peccat, habetur.*

JUVENAL.

L O N D O N :

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To the Right Honourable

Sir Robert Walpole,

First Commissioner of the Treasury,
Chancellor and Under-Treasurer
of the Exchequer, One of His
MAJESTY'S Most Honourable Privy-
Council, and Knight of the Most
Noble Order of the Garter.

S I R,



IT is the Ambition
of every good Pain-
ter to imitate Na-
ture with a bold Hand,
and to transfuse original
Life into every thing he

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endeavours to represent ;
and if the following Picture of a BRITISH NOBLEMAN happen to have so much Merit as to please Your Taste, surely it cannot be placed any where in so good a Light as under Your Protection.

The Author's Modesty lays claim to nothing but an honest Intention to promote Virtue. And because Your High Station, gives you the best Opportunity to encourage so generous a Design,

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sign, I gladly embrace
this Occasion to express
the Respect wherewith I
am,

S I R,

*Your Most Obedient,
Humble Servant,*

February 3, 17⁷².

AND. MILLAR;



THE
PREFACE.



Efore we attempt to instruct or persuade young People, it is necessary to convince them, if possible, that our own Interest, Pride, and particular Passions are intirely out of the Case, and that it is pure Benevolence to them, which we impartially aim at.

The brevity and simplicity of Stile in the following Essay, will, it is hoped, give the Author some Credit that way with the Right Honourable Persons for whose Service it was composed:

posed: For notwithstanding the Importance and great Extent of the Subject, he has industriously avoided prolixity, and every other thing which had the least tendency to give the delicate Reader a pretence of refusing to look into the Design, and freely to examine the Performance; which if it has but the good fortune to touch the Mind so as to influence the Conduct of any of the Noble Youths, for whom it was altogether intended, the Author will be much more agreeably satisfied, than he could have been if the Volume had swell'd to a modern Size, with an ample and numerous List of Subscribers.

Hoping therefore, that he cannot justly be charged with a thirst of Gain or Ostentation, he heartily wishes and expects, that every other Fault
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*which can be found in this little
Piece, may contribute something to
produce a more instructive and
successful Attempt of the same
kind.*



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AN
ESSAY
ON THE
EDUCATION
OF

A Young BRITISH NOBLEMAN,
after he leaves the Schools.

HE Civil Constitution of
Great Britain is so admir-
ably well adapted to the
Natural Rights and Libertys of
Mankind, beyond that of any
other Country, that the Education
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of its Youth, and especially the Nobility, seems to require a particular Turn of Thought and Application to qualify them for the Service of their Country.

As the Limitations wherewith the Monarchy of *Great Britain* is bounded by Law, render the Kingly Office less burthenfome, and consequently more consistent with the Frame of an honest and beneficent Mind, so the great Share which the Gentry or Commons have in the Legislative Power, begets such a near relation and correspondence betwixt the Nobility and them, as forcibly unites them in all the Exigencies of the Commonwealth : Wherefore to study the true Interest of the State, becomes equally the Duty of these two Ranks of Men. But as the
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Nobility (*cæteris paribus*) have an indubitable Right to be prefer'd to the higher Offices in the State, and to enjoy a greater Share of the King's Ear; it is particularly incumbent upon them, first impartially to enquire after, and then steadily to pursue, the most rational Means that can be proposed, for enabling them to execute such weighty Employments with Honour and Reputation. And if the following Thoughts can either be of Service to that End, or provoke an abler Pen to compleat the useful Task, it is all that is hereby intended.

§. I. Altho' a genteel Air is properly to be acquir'd from the very infant State, by the Example of Parents, the Care of Nurses, and afterwards by the Amusement

of Dancing; yet there is in Human Nature so great a propensity to follow Example, that Children for the most part imitate what they see others do, without Judgment or Choice; by which Means they contract many aukward and vicious Habits, first in the Nursery, and then at the Schools, which they never can shake off until their Judgment is ripe enough to observe the Weakness and Folly of such Appearances in other People.

To obviate these natural Infirmities as much as possible, those who are conversant with, and employ'd about Children, ought always to remember, that a graceful Air and Deportment is the Gentleman-Usher to a good Understanding; and that when our
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most rational Thoughts come to be express'd in Words, they have an equal, if not a greater need of a decent and proper Dress than our Bodys; and any one who reflects ever so little on the strong Impressions which the bare Sight of others of his own Species irresistably makes upon his Mind, will want no other Argument to convince him of the true Value and Use of an affable and courteous Behaviour.

But the Difficulty of overcoming these first Prejudices still increases with the Nobility of the Child's Birth; for by the most pernicious and inhuman Practice imaginable, the Noble Infant from the very Cradle, is fondled, humour'd, and obsequiously obey'd by all about him; his Infirmities are not only

conceal'd, but applauded; and the Flattery is so gross, that in those tender Years he can scarce avoid imagining himself to be of a superiour Species to all below him: so that it is no wonder he is by these cruel Means led to contemn the Persons, and consequently slight the Precepts of those who are commonly appointed to instruct him.

The first thing therefore which a Young Nobleman ought to observe after he leaves the Schools, is the Necessity which obliges a Man of Sense, to distinguish those unhappily acquir'd Prejudices from rational Principles. And when we consider this undeniable Truth, that all Men are born equal, and do not naturally differ from each other, but by the accidental Frame
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of their corporeal Organs, which affects the Mind in some manner unknown; we shall soon find that the different Opinions which we comparatively form of Men, proceed more from the mechanical Impressions which are made on the Organs of Sense, than from an abstracted judicious Act of the Understanding: so that whatever proportion of natural or acquired Knowledge a Man may be endued with, it becomes more or less Useful according to the degree of Address wherewith the Party insensibly attracts the Attention and good Opinion of others. And since Mankind, as has been said, are born equal and free, they must for that very Reason have a natural Unwillingness tamely to admit of any Superiority amongst the Species; which nothing but
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the simple Necessity of supporting Society could have warrantably introduced. If therefore those who happen to be possessed of Power, or a Dignity of Rank above their Neighbours, do not carefully shew by the Humanity of all their Actions, that the Good of Mankind is their principal Ambition, and the true End for which that Dignity or Power has been confer'd upon them, they will in vain attempt to become Great or Popular in a free Country; since every other Means which they can possibly use for attaining those Ends, will, instead of endearing them to their Fellow-Creatures, render them odious to Mankind; who can never be supposed to be so stupid, as naturally to doat on one of their own Species, who makes it his Business to harass and

and plague them, instead of endeavouring to ingratiate himself by Acts of Courtesy and Benevolence. A graceful Deportment, therefore, and a due Proportion of Affability and Condescension in a *British* Nobleman, will introduce Knowledge, and all other Virtues of the Mind, to great advantage; and become a wise Foundation whereon to build his future Character and Happiness in Life.

§. 2. The next thing to be pointed out to a Young Nobleman of that Age, is some easy and natural Rule, whereby, without the trouble of Study, or much Application, he may be enabled, by himself, to try the Virtue and Solidity of any Thought that occurs to him. And the Rule which I would propose,

is no more, than always adhering to Truth, wherever she can be found, making her the principal Object of his Desires, the Governess of his Passions, and the sole Judge of all his Thoughts and Actions.

This Practice, when duly observed, will soon form in the Mind, the most natural and best System of all moral Virtue; it will forcibly create an Aversion to all kind of Falshood and Sophistry, and raise our Ideas of Honour to the highest Pitch: it will animate us, on every occasion, to act that part which is fuitable to the Rank we hold amongst Men, and enable us to discern readily when others either exceed or come short in performing the Duties of Life.

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As to complex and intricate Cases, where the Truth is only to be discover'd by great Industry, and hard Labour, the Young Nobleman is either to suspend his Judgment for a time, till he have more leifure to enquire ; or he must call for the Help of those, who have examin'd the Circumstances, that want to be explain'd, in order to lay open the naked Truth, and give him such Reasons as are of force to convince him ; but he is by no means to adventure on a positive Determination, without a previous Enquiry, wherein, he cannot be too cautious of being misled by the bare Opinion of others, which is often built on Prejudices and unhappy Mistakes. Yet since true Knowledge can be attain'd but by very slow degrees, a modest

Youth will not be in danger of pretending to what he is sensible he has not yet acquired. A Lover of Truth will still have a greater Abhorrence of such a silly Affectation; and the Man of Honour will find, that to aim at a sham Reputation by imposing on any one, is inconsistent with his own Character, and just Way of Thinking. Wherefore we may conclude, that Truth, Virtue, and Honour, are Words, which, when rightly understood, represent the very same Ideas to the Mind, and as such, become an essential part of a *British* Nobleman's Character.

§. 3. When a Young Nobleman has thus form'd to himself a just Way of proceeding, whereby he endeavours as much as possible to guard every passage through which
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Error may creep in, to impose upon his Judgment; the next thing to be recommended to him, is to take a view of Mankind in a collective Body, by considering the unavoidable and natural Source of Society ; which is no more than a necessary Machine invented amongst Men, to protect every Man in that State which of Right belongs to him; whereby a real Substance, tho' but an imaginary Personage, is erected, called a Body Politick or Commonwealth; in the due Preservation whereof, every individual Member has an equal Right, and a proportioned Interest, which serves to animate and unite the Whole upon every just and necessary Occasion.

From this Fountain he must deduce the Original of all Municipal

cial Laws, the Nature of the Obligations they lay upon the Subject, and consequently of that Relation which ever subsists between the Sovereign and the People; as also between them and the several Ranks of subordinate Magistrates; and other Dignities, which have been legally introduced into the Frame and Constitution of the Commonwealth.

From this sort of Knowledge, the Noble Youth will perfectly understand the Origin of his own Rank *à priori*; he will thence not only discover the strong Obligations that are by Birth laid upon him, to be active in his proper Sphere, but he will also perceive the Nature of his Duty, and what Mankind are rationally to expect from him. This is sufficient
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to inspire the Patriot with sublime Thoughts, while it circumscribes his Ambition with Humanity and the Love of his Country : And this therefore, before all other Studies, claims the Attention of our Young *British* Nobility.

§. 4. When our Young Nobleman has made himself acquainted with the Nature of Government in general, and the Constitution of *Great Britain* in particular, he must then look abroad into the Frame of other States ; but more especially those which have any Intercourse and Trade with his own Country : And from this Enquiry will arise a Knowledge of a quite different nature from the former, *viz.* the Political Interest
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of Nations or Commonwealths,
with respect to each other.

As the Necessity of Distributive Justice amongst Men, gave the first Rise to Civil Government, it enters into the particular Frame of every Constitution in being; so that the Laws of all Societies are founded on the same universal Principles of Right Reason or Truth; but the Political Interests of States, with respect to each other, depend wholly on the right Use of their Power, either to persuade or force their Neighbours into the Measures, which they judge most fitting to be pursued for the general Good of Mankind; which in the Course of this Enquiry, are to be consider'd as one Body Politick, consisting of so many Members as

there are particular independant States in the World, who by universal Consent, arising from Necessity, submit to have their common Interest, as a Society, judged of, and settled by force amongst themselves, according to those Rules which have been by Prescription received, as the Law of Nature, and Nations. Thus, when any particular Member or Members of this great Body of Mankind, by an exorbitant, and unjustifiable Desire of Power, presume to encroach upon, and oppress any of their Neighbours, it becomes the common Interest of all the rest, to assist the Party aggrieved, until they can procure a general Peace, by bringing the Ballance of Power, as near as possible, to a just Equilibrium amongst the whole. But as in Contests of

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this kind it often happens, that particular States are conquer'd, and the Constitution of their Society extinguish'd, before they can obtain such Assistance as might be reasonably expected; in such a pitiful Extremity, when the utmost Danger is impending from a superior Force, we are obliged to act with the greatest Valour and Presence of Mind, like desperate and brave Men, who are legally justified in whatever they can do for the Defence and Preservation of their own Lives. And hence arises the difference which we often perceive in the Conduct of some Ministers from that of others, and even of the same Persons from themselves, at different Times, and under different Circumstances: For when the State is threaten'd by the Appearance of Force from without,

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it frequently happens, that things must be done for the public Safety, which, at another time, and without so necessary a Cause, would justly be esteem'd hurtful to our own People, and consequently inconsistent with the Maxims of a Free and Good Government. And that such things must be, we gather from daily Experience, in the Debates and Resolutions of the most popular and best constituted Assemblies, who not only vary from themselves, but are obliged to maintain the necessity of so doing, when the Cause both justifies and authorizes the Proceeding. However, tho' such Ministers seem thus to vary from themselves, or from each other, their Conduct may be still the same: For different Effects must necessarily flow from different Causes. When we

are in perfect Peace and Friendship with the States about us, our Strength needs only be equal to theirs; but if any one, or more of them attempt to break the general Tranquillity, by endeavouring to disturb us, we must then form Alliances, and raise Troops sufficient to cope with them, and oblige them to Terms of Accommodation. Thus it may not always be our own Ministers that vary, but those of other Nations, whose Motions are to be watchfully observed, in order to secure our own Safety. It is not enough in such Circumstances, that we are good Moralists, and know what, in that respect, ought to be done, we must also know what can be done; that is, not only what is truly in our own power, but likewise what Ability our neighbouring States are

are in, to contradict and oppose our just and equitable Purposes. Now this can only be acquired by a previous Examination into their Situation, Strength, and other Circumstances ; which being judiciously compared with our own, produces that useful Knowledge of the political Interest of Nations, which is here recommended to our young *British* Nobleman, as the surest Guide to his Conduct, whether it be at the Council-table, in Parliament, or in the Field.

§. 5. It will, I suppose, be readily own'd, that a competent Knowledge in Geography and History is necessary to qualify our Young Nobleman for rightly understanding the political Interest of Nations; and as the Foundation
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of that Enquiry is commonly first laid by travelling into foreign Countries, and conversing with Men of Letters, the Noble Youth should be attended by an acceptable Companion in his Travels, to initiate him in those Sciences, and make them agreeable to him. A competent Knowledge in Geography is requisite to make him sensible of the Bounds and Extent of all the neighbouring Nations, and their Distance from us; their Strength compared with our own, and their Capacity to do us good or harm; as also their different Interests with respect to ourselves and to each other. And as for History, or the Knowledge of past Times, what is it else, but making the Wisdom of our Great Forefathers our own? We are by means of this Science, shewn how they

they behaved in most Affairs of Life, and taught the various Consequences of their several Determinations, in every Case of Importance. We may, by the Advantage of this Science, copy all their brave Actions, and regulate our Lives suitable to the best and most shining parts of their Characters. It is the Knowledge of the Transactions of past Ages, that opens our Minds, and enlarges our Views. What Breast does not glow, when we read the brave Actions of a great and generous Man in Defence of his Country? Or what Heart is so divested of Humanity, as to be able to resist the sudden Emotions of Pity, when he peruses the Story of a virtuous Man struggling with Misfortunes, oppress'd by Numbers, and ready to sink beneath a Load of Misery and Distress?

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A general Notion of Arts and Sciences will also be convenient to give him proper Ideas of the Improvements which are daily making in Trade and Navigation, with other practical and useful Branches of Mechanicks. For altho' these things are not to be consider'd as proper Objects of his Study, yet, as his natural Genius or Ambition for universal Knowledge will lead him to dip a little into them, they may be casually laid before him by way of diversion, at leisure Hours; and it is odds, but these seeming Trifles may be of singular Use to the Noble Youth on many particular Occasions in Life.

§. 6. Every step that is made in the progress of Knowledge, whether

ther it proceed from Reading, Observation, or Experience, ought to be apply'd to the Affairs and Transactions of Life, by comparing it with our own or other People's Characters and Circumstances; for this is, in truth, the only proper Use of all kinds of Study, which, without it, becomes not only an useleſs, but a troublesome ſort of Pedantry, more calculated to interrupt and confound, than to ſerve and promote a true Genius. That ſort of Knowledge which is wrapt up in Self-conceit, and cannot be apply'd to promote Virtue and Induſtry, may be compared to a gaudy ill-choſen Habit, which can neither protect us from the Summer's Heat nor Winter's Cold. Plenty of Inſtances of this kind are to be met with among the Men of rigid Study in Learned

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Societies, who are apt to place a greater Value on a trifling Criticism in Language and Orthography, than upon a great and manly Thought; and have a higher Ambition to correct and explain an obscure, or perhaps an obscene Passage in *Plautus* or *Terence*, than to eradicate a Vice out of Human Society. Such Men may become useful Drudges in the Affairs of Literature, but a great Genius can never satisfy himself with mere Speculation; he presses forward with eagerness, until he has reduced his Enquiries into some useful Practice. The Good of Mankind, and not the selfish-conceited Name of a Philosopher, or a Critick, is the Spur to his Ambition. And these are the proper Notions of that sort of Learning and Knowledge where-
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with our Young Nobleman ought to be inspired, and his Judgment formed accordingly.

§. 7. History, as well as daily Experience informs us, that most of the great Genii which have appeared in the World, have either been ruined, or at least their best Faculties frequently obscured and render'd useless, by an injudicious Estimate, and wrong Application of Money; so that there is not any thing of more importance to a Young Nobleman, than early to form to himself right Notions of its proper Use and Value.

Whatever Design is formed by a Man of Spirit, be it small or great in any Station of Life, we shall find it cannot be carried on

without a due proportion of Money ; so that if we have it not already in our Possession, we must necessarily pursue some honest Means to acquire it, before we can reasonably enter upon Business. But as our Young Nobleman must be supposed to be born to an Inheritance, which puts him above Want, it will be sufficient if he can be taught not to squander that provision away, which the virtuous Care of his Ancestors has made for him : To this end, let him observe, That the Man who has a Competency of Estate to live easy in the World, or (which is the same thing) who can, by contracting his Desires, be satisfied with what he has, enjoys the true Serenity of an undisturb'd Life ; and that, while others employ above half their time in racking Anxiety,

Anxiety, which way to provide for the Enjoyment of the next Pleasure, or the necessary Expence of an Ambitious or Great Design, all his Affairs proceed gradually and securely, only by setting apart two or three Hours in a Week, to examine his daily Expence, and direct his future Conduct accordingly. Thus without loss of time, he practically learns to value Riches in proportion to the good things which they enable him to perform in Life, and looks upon the Money which is saved by a good OEconomy, not as a dead and useless Stock, but as a prudent and necessary Provision, to be laid out as occasion offers, in the pursuit of wise, virtuous, and honourable Designs. His Generosity ought nevertheless to be temper'd with

Discretion, and instead of forming to himself needless occasions of Expence because he is rich, he will rather make Choice of a decent Frugality, as the necessary Means to support that just and noble Ambition, which is essential to his Birth and Character.

The Variety of Misfortunes, and downright Misery, which Young Men of Quality often bring upon themselves by bad OEconomy, and a dissolute kind of Life, are powerful Examples to dissuade any considerate Youth from the like Courses ; but a generous and beneficent Mind will view such tragical Events with great Concern, and instead of loading the Miserable and Unfortunate with Reproaches and satirical Reflections on their past Follies, will be apt to

to relieve them according to his power, and allay their Misfortunes, by considering the common Weakness of Human Nature, and the prodigious Risques which a Young Nobleman must run, before he attains the Age of a ripe Judgment. He will, however, reflect with pleasure on his own better Fortune and Circumstances in the World, and modestly attribute the greater Share of this happy Fate, more to the wise Direction of Providence, than to his own superior Understanding. And this leads to the next thing to be proposed as a proper Exercise to a Young Nobleman's Thoughts, *viz.*

§. 8. A constant Reflection on his own Capacity and Failings, from a judicious Observation of other
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other Men's Abilities and Faults ; by which is meant, that as often as he observes any thing in another Man, which either pleases or displeases him, before passing a Judgment, he is to examine carefully within himself, what he can find there which bears a Similitude to the Virtue, Improvement, or Defect, which he perceives in the other: And thus he will learn the practice of that admirable Precept, *To pull the Beam out of his own Eye, before he attempts to take the Mote out of his Brother's.* From thence also he will naturally deduce that other first and greatest Rule in Life, *viz. To do to others that which in the like Circumstances he would wish they should do unto him.* The Pleasures and Satisfaction which flow from such a Conduct, may
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be better conceiv'd than express'd, and the simple Knowledge thereby attain'd, is of more Use and true Worth, than any degree of Letters which can possibly be acquir'd by Study, or the most rigid Dictates of the greatest Philosopher that ever the World produced.

§. 9. An habitual Practice in this kind of Reflection, is that which inspires the Noble Youth with the glorious Ambition of doing all the Good he can to his Fellow-Creatures ; this is a never-failing Touch-stone, and this is the only universal, eternal, and unalterable Rule, whereby he is taught to put a just Estimate on things : For when he has acquir'd Learning, Riches, Honours, High Preferment and Power, if his Mind be Upright and Unfullied with

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Passions and Prejudices, he will value those things no otherwise than in proportion to the Means whereby they enable him to be instrumental in promoting the Happiness of Mankind, but more especially that of the Society whereof he happens to be born a Member : He will consider every successful Step which he makes in the pursuit of this last mention'd noble Duty, as an additional Honour which his own Virtue confers upon himself and his Posterity, and which is therefore infinitely preferable to any other Title or Dignity of Rank, which is not evidently founded on the same Basis.

§. 10. Power, when it is supposed to be animated with universal Benevolence, and exercised in Acts of Humanity, is a most amiable

miable Picture, but of which we vainly hope to find an Original in Life; for such Perfection can in no respect be justly apply'd to Human Kind, who are by Nature equal, Childishly Weak, and yet independant on each other. However, it is to be hoped, that the Noble Youth may be gradually led to observe, that his Power is solely derived from the free Consent and Suffrage of his Fellow-Citizens; that it is their Safety and Prosperity only, whereon his Grandeur can be honourably and justly raised; and that all other Notions of Human Power, by being inconsistent with the Nature of Things, become unjustifiable, and often fatal to those who forcibly endeavour to bring them into Practice. The truly Generous and Noble Patriot, will use the Power so devolved upon him, as a Shield to

preserve the State from Danger ; or rather as he would the Sword of Justice, freely put into his hands, for its Support and Protection. He is not capable of receiving Pleasure from a Misapplication of that Strength, wherewith he happens to be intrusted for the equal Benefit of all, but will rather chuse to resign the unnatural Pomp and Fatigue of high Authority, when it ceases to be useful to his Country, and subservient to the Wants and Necessitys of the People.

§. II. Altho' we read of many antient Monarchs, and some of a more modern Date, who vainly placed their greatest Glory and Satisfaction in an Absolute Power, we shall nevertheless find it to be the distinguishing Mark of a *British* Hero, to aim at no more
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Dominion than is consistent with the Fundamentals of the Constitution, and conducive to the general Welfare and Happiness of the People : for tho' Mankind, in a Free State, may be wisely and powerfully assisted by Individuals on many Occasions, yet to support Liberty in every Authoritative Act, the Consent of a Majority ought at least to be virtually implied, and a good Commander will justly think within himself, that he derives more Honour from a faithful Execution of what he knows to be the united Sentiments and Orders of the State, than by pursuing the Dictates of his own Will, even tho' they should happen to be crown'd with Success.

§. 12. The last thing to be recommended to our Young Nobleman

man on so delicate a Subject, is, to consider the Equality and Frame of Human Nature with all its Improvements, in that Light, which makes him fittest to rule, who is most sollicitous of doing Good to others, and least ambitious of the pompous Toil which attends the highest Stations; and, by such a Course of Thinking, it is to be hoped, the Noble Youth will ever be prepared to encounter all Accidents, and to conduct himself with Honour and Safety, through the various Stages of Life.

The Preceptors who are best qualified to instruct the Nobility and Gentry in a perfect Knowledge of the dead Languages, and the first Principles of Philosophy, and Mathematicks, at the Schools and Universitys, are by no means fit Persons to carry on and finish
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the Education propos'd : For as the Judgment of our Young Nobleman at this Age, is already formed, he justly expects the Liberty to make his own Choice of every Improvement, which his Genius or Inclinations lead him to, and thereby reap to himself the Honour and Satisfaction of succeeding in it. His Imagination is croud'd with variety of Ideas, and his Mind employ'd on new Objects every moment ; so that the greatest Difficulty will be, to contrive how insensibly, and by degrees, to fix his Thoughts on such as are most worthy to adorn his future Life and Character.

It is no difficult matter to conceive how unnatural it would be, to teaze a Youth of this kind, with dogmatical Precepts, grave Lectures, and stiff Rules, proceeding
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from an antiquated and affected Manner of Conversation and Behaviour; for such a Conduct would, in all probability, go a great way towards obstructing the main Design of a generous Education, and driving the Youth into Extravagancy or Debauch. You must therefore chuse a Companion for him in his Travels, who is of a proper Age to share with him in all his rational and discreet Pleasures; one whose Birth and Education makes his Company equal as well as acceptable to Persons of Quality; whose outward Appearance is comely without Artifice, and his Address engaging without Affectation; who can judge thoroughly, reason clearly, and even drop his Argument decently, without seeming to know the Effect, which probably he may perceive it has upon his Adversary: such

a Tutor, or rather Companion, will ever be prepared, and still chuse to act that part which is most acceptable to his Friend on all occasions; he will charm his Understanding in private, grace his Retinue in publick, and at the same time carefully ease him of all the trifling Imperinencies which are requisite to a good and decent Oeconomy; so that the Experience thus attain'd in Travelling thro' foreign Countrys, must leave such an impresson on the Memory, as will unquestionably form an excellent Knowledge of Men and Things.

But before we send this Noble Youth abroad amongst Strangers, it would be of singular Use, first to let him make a progress through the most remarkable Parts of his own Country, where he could not miss of Opportunities to converse with

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learned and polite Men, especially such as are Men of Business, who have made the best Use of the Knowledge which they had formerly acquir'd in foreign Countrys. So happy an Introduction to a manly Conversation amongst his own Countrymen, would soon remove that Bashfulness in Company, which commonly hangs about young People just come from School, and which at first is a great hindrance to their Improvement among Foreigners, as well as a disadvantage to their outward Mien and Appearance in public. The short time which we will suppose might be spent on so small a Progress at home, would be doubly saved when the Youth came to travel abroad, where he would scarce find any thing in common Conversation, but what he had receiv'd some taste of before, and was thereby made
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easy and familiar to him. As such an Appearance amongst Strangers, and Persons of the first Rank abroad, would be surprizingly acceptable to them, it would do much Honour to his Country, and could not fail to procure so just an Applause, as would encourage the Noble Youth to proceed vigorously in the pursuit of every Improvement that could any way contribute to establish a virtuous and perfect Character in Life.

Yet to qualify our young Nobility for holding, with Reputation, the first Offices of State, and becoming useful Members of the House of Lords, great Care must be taken to cultivate and improve that necessary Talent of clearly and easily expressing their Thoughts in public: By which I do not mean to recommend to their Imitation either

the prolix Oratory of the Antients, or the too particular and affected Stile of some Moderns; for tho' it is very proper that they should be acquainted with both, in order to shun their Imperfections and Faults, yet the natural Orator, which is by far the best, aims at no more than to express in the simplest and shortest manner, those Ideas which he has regularly digested in his Mind, in order to explain or demonstrate some Truth of Importance. It is far below his Character to make use of pedantic Words, and scholastic Terms, or to amuse with tedious Digressions, and forced Similitudes; for these do but fatigue a judicious Auditory, and only serve to shew that we have been at much pains to collect other People's Thoughts, without improving our own. A Young Nobleman, who has an Ambition to succeed in this way, must
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carefully examine his own Genius, and accustom himself to judge impartially, both of his natural and acquired Parts ; for by judiciously keeping at first within the Bounds of our own Depth, we shall by Practice insensibly attain the Faculty of launching out as far as the Circumstance of the Case will allow, or the natural Flux of a decent and well-govern'd Passion will prompt us. But if after all the means that can possibly be used, a Young Nobleman should not find himself naturally qualified for this part of his Duty, the only thing he can do to supply that Deficiency, is by a diligent Application and Attendance on publick Affairs, to distinguish his Judgment by supporting those of his own Rank in the House, who can best express the Thoughts which correspond with his Sentiments.

A Young Nobleman who has been thus taught to make the best Improvement of his Knowledge and Understanding, will enter on the Stage of Life with great Advantages.

The Modesty of his Address, supported by a natural and easy Propriety of Expression, will inspire the Company about him with all the good Manners and Respect which is due to real Merit. The Man of true Learning will find agreeable Entertainment in his Conversation; the Pretender to Knowledge (if he has any sense of Shame) will never dare to approach him with his Vanity; and when he does, he will be rebuked in so decent a manner, as will discourage all future Attempts of that kind. The ignorant, but good-natur'd and well-designing Man, will be
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gently encouraged and instructed with Humanity : The Buffoon will be pitied, and the Fop neglected. In short, the great Superiority of this Nobleman's Genius, and the Elegancy of his Manners, will so ravish the Esteem and Affections of the People, that the Respect paid to him, will flow more from the universal Opinion which Men have conceived of his Virtue, than from the Authority of his high Rank.

His Access will be easy, his Conversation affable and free, void of Deceit ; his Friendships will be few, but sincere ; an utter Stranger to Malice, or private Resentment ; and vindictive against none, but such as are Enemies to the publick Good.

His Liberality will have no other Bounds but the Direction of a solid
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Judgment; and his daily Expence, govern'd by an exact Oeconomy, will be fuitable to his Rañk, and a Pattern to others.

All superfluous Pomp, Affectation, and Extravagance, muſt be diſagreeable to him, becauſe his Taſte of things will ariſe from a true Knowledge and Judgment of Nature.

He will compaſſionate the natural Weakneſs and Follies of Mankind, which firſt introduced the Neceſſity of Dominion ; and will, therefore, exerciſe his Power for no other End, but to render Men as much as poſſible, good in themſelves, juſt to their Neighbours, and faithful to the Publick.





OBSERVATIONS

On the OFFICE of an

AMBASSADOR.

I.  T is rare to find an Ambassador, who can readily distinguish on every proper Occasion, his Publick from his Private Character: For tho' a Man of Sense may soon acquire the Faculty of Acting any uniform Part, yet to vary those Characters, so different in themselves, without Affectation, just in that degree, which either the artful Conduct of a Statesman, or the

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Humour of Conversation may often require, is a delicate part in the Ministerial Office, which is to be cultivated by practice.

It is said of the Earl of *Stair*, when he was Ambassador at the Court of *France*, That altho' he went freely into all the extravagant Diversions and Pleasures of that gay Court, yet he still evaded the Traps that were laid for him ; insomuch that the late Regent was pleased to say, He could never find that Minister at any time out of his Character.

II. An Ambassador is not at liberty to resent an Injury done to his private Character, in any degree; but every Affront or Indecency offered to his public Character must be strongly insisted on, till an adequate Satisfaction be made, agreeable

able to his Instructions, supported by the Law and Custom of Nations : And tho' a dissembled Passion may be artfully used on such an Occasion, yet he will then have the greatest need of a cool Head. Wherefore we may conclude, that an Ambassador ought never to be transported with Passion.

III. It is from a true Knowledge of the Interest of that Court where the Ambassador resides, and the Foibles of its Administration, that he is to form the Means by which he can most effectually carry on his Master's Business; and if he finds himself confin'd, or perhaps disabled, by too particular Instructions, he must carefully dissemble his Incapacity, and lose no time to inform his Principal of the true State of Affairs: for an honest Minister cannot prudently act, but when his

own Judgment corresponds with his Master's Sentiments, especially if the Matter in hand nearly concerns the Interest of his Country, to which he ought always to think himself accountable for his Administration.

IV. He dissembles with great Judgment, who can represent other People's Interests in a Light which is pleasing to themselves, at the same time that he conceals his own ; but to dissemble in Trifles, is far below the Dignity of an Ambassador, and not only debases his Character, but renders that Art useless to him in things of greater moment.

V. A good Intelligence is the Life of all public Negotiations, but that is most to be depended on which is purchased by the Minister's Purse and Industry; for if an Ambassador be too credulous, he will often be imposed on.

VI.

VI. We always make the truest Judgment of other People's Failings, when we compare them impartially with our own ; and he who does not frequently practise, or cannot bear a cool Reflection on his own Faults, may be said to want the best Means of becoming an able Minister in public Affairs ; which are much more influenced by the Failings than the Perfections of Human Nature.

VII. A proper Application of Money is many times useful, and often necessary ; but to conceal the Channels through which it is convey'd, is a Secret of as much importance to the Giver, as to the Receiver ; and it is a nice part of the Ministerial Art, to execute things of that nature with a good Grace.

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VIII.

VIII. A covetous narrow Man is altogether unfit to be an Ambassador, who in every Action and Circumstance of Life, ought equally to advance the Interest, Wisdom, and Glory of his Prince. An Ambassador therefore who meanly discovers an Inclination to save Money, is much more to be blamed, than he who is extravagant; and supposing them otherwise to be Men of equal Capacities, the Prince and Nation to whom they belong, will profit more by the Services of the last than the first.

IX. An Ambassador ought never to affect any kind of Solitude and Retirement, for he should always be accessible, tho' in a particular stately Manner; and the less he appears to labour in Business, the more he will succeed in obtaining the Character of an elegant, courteous, and able Minister.

X.

X. It is the Duty of an Ambassador to study and know Men thoroughly; but it is no part of his Business to give Characters, neither must he enter too freely into particular Conversations; for it is from his general Conduct, and not from his private Opinions, that People should be left to guess at his Sentiments of Men; and the Nature and Dignity of his Office will sufficiently excuse him from any Explanations of that sort.

XI. A State of Indolence or Inaction is inconsistent with the Office of an Ambassador, who by a continued Series of Combination, ought ever to be investigating the Changes which daily happen in State-Affairs; and when he gives in to Luxury or Debauch, it is like opening the Gates of a Town that is closely besieged
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on all sides: but he is an artful Minister, who can be most upon his guard when it is least suspected.

XII. As a wise and prudent Ambassador can never be at a loss to justify his own Conduct in any Event, so he will never attribute wholly to himself, the Success of his Negotiations; but rather chuse to place that Honour to the Wisdom and Judgment of his Prince, and the Conduct of his first Minister: For a faithful Discharge of Trust, by punctually executing their Commands, is all that any Ambassador ought to claim for his share in the public Business; and it is great Weakness to aim at, or accept of more.